ARCH 1947

SURVEY GRAPHIC

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Steel Makers, 1937-1947

by Kathryn Close

Progress in France—Malcolm W. Davis

Shakespeare's Heavy Rivals—George H. Henry

It Is Time for a Positive Morality—Henry A. Murray, M. D.

Among Ourselves

THIS IS A POSTWAR STORY THAT WARMS THE cockles of the editorial heart. It came to us through New York friends of an American educator, now an officer in the army of occupation in Japan, assigned to teach college classes in American history. One of his faculty colleagues is a Japanese sociologist, Professor T. A.

An order from General MacArthur in October 1945, a few weeks after his occupation of Tokyo, freed the "thought convicts," among them Professor A. who had been held in solitary confinement for more than two years.

This was the request from the American teacher, which came to us second hand:

"Prof. A. is now heading a small social research laboratory, which is undertaking studies of living conditions and wages. In addition, he lectures here, and is also trying to organize a social work curriculum at . . . College. More than anything else, he wants *Survey Graphic*. In fact, it is the one thing he has asked me to try to get for him. He used to subscribe, but like so many individuals and libraries here, he lost about everything in the bombings and fires. He wasn't even sure the magazine was still published. Is there any chance of some back copies for the college library? They would be worth their weight in gold to him and to other teachers, too."

Except for a few issues which were completely sold out, a file of *Survey Graphic* from January 1942 to the present is on its way.

We like to think of Professor A., at liberty now to pursue those "dangerous thoughts" of freedom and democracy, turning our pages, using *Survey Graphic* as his chosen tool in helping educate social explorers for a new Japan.

TWENTY-FIVE YEARS AGO KATHARINE TAYlor, daughter of the founder of the Chicago Commons (and also of the magazine, *The Commons,* which was one of *Survey Graphic's* journalistic forebears) embarked on a piece of pioneering in the field of education. In 1921, she became director of Shady Hill School, in Cambridge, Mass. Started a few years earlier by Prof. and Mrs. William Ernest Hocking in their own home, Shady Hill in 1921 was a small neighborhood venture in progressive education. Under Miss Taylor's leadership, it has grown until today it is recognized as one of the foremost institutions of elementary education in the country.

In honor of the director's quarter century of service, friends of Shady Hill have launched a campaign to raise the Katharine Taylor 25th Anniversary Fund of $300,000.

It is not the plan to build a brick-and-mortar monument to rare educational achievement, but to broaden and enrich the program of the school itself. The Fund will be used to increase teachers' salaries at Shady Hill, to provide more scholarships, to clear the mortgage on the school plant, to expand teacher training, to make possible several research projects, to establish a consultation service "available . . . to all who seek Shady Hill's help."

EMILY GREENE BALCH, CO-WINNER OF THE 1946 Nobel Peace Prize, known to *Survey Graphic* readers also for her recent articles in our pages (October 1946, February 1947) has decided to give $10,000 of her $17,000 share to the Women's International League of Peace and Freedom. Twenty years ago, Miss Balch served as international secretary of the League, with her headquarters in Geneva. In 1936, she was elected honorary president, the post which at eighty she still holds.

THE FIRST MEETING OF THE RECENTLY formed education committee of Survey Associates was held on February 25, in the office of the chairman, Dean Ernest O. Melby of the School of Education, New York University. The committee, it is hoped, will serve as a two-way street—to increase the interest and value of *Survey Graphic* by bringing to the editors suggestions for articles in the educational field; and to make *Survey Graphic* better known among educators. In addition to Dean Melby, the members of the committee are: Read Bain, Harold Benjamin, Theodore Brameld, William G. Carr, Morse A. Cartwright, Ruth Cunningham, J. B. Edmonson, Roma Gans, H. H. Giles, Willard E. Goslin, Sidonie M. Gruenberg, Bryn J. Hovde, Herold C. Hunt, Alice V. Keliher, William H. Kilpatrick, Paul Klapper, E. C. Lindeman, John K. Norton, Walter Pettit, Ira de A. Reid, Charles A. Seipmann, Mark Starr, Mabel Studebaker, Harold Taylor, Ordway Tead, J. Raymond Walsh, Beulah W. Burhoe, secretary.

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Time for a Positive Morality

A psychiatrist shows how the lack of a creative moral goal contributes to our shocking crime record, weakens the whole fabric of Western culture.

HENRY A. MURRAY, M.D.

THE FEDERAL BUREAU OF INVESTIGATION for several years has been calling our attention to the fact that more serious crime occurs in late adolescence than in any other age range. Recently the annual peak has varied between nineteen and seventeen. A period of less serious delinquency, it is well known, generally precedes the arrests upon which these official figures are based. The youthfulness of today's criminals, I submit, is not a fact by itself. It is of one piece with a multitude of other facts, which indicate weaknesses and rents in the moral fabric of our culture, in the integrity of the Western world.

There is one determinant of delinquency which has not been revealed through research nor, I venture to predict, will it be shown by statistical comparisons of delinquents and nondelinquents. It probably will not be demonstrated for two reasons.

First, this determinant is a deficiency of something which is intangible and hard to estimate—in contrast to say, poverty, which is a deficiency of something tangible and easy to estimate.

Second, this intangible something is probably deficient in the histories of law-abiding youths as well as in the histories of deliquents. Consequently, even if the degree of this particular deficiency could be measured, a comparison of the two groups would reveal no marked difference between them and therefore no evidence of the operation of this factor.

A Vital Lack

This situation is somewhat analogous to a "goitre area," where the incidence of thyroid disease is high because of the lack of a certain factor, iodine, in the drinking water. Although the drinking water of almost everyone in that area is deficient in iodine, not everyone suffers from thyroid disease. To explain why some members of the population have symptoms and others have none, one refers to differences in susceptibility. But to account for the prevalence of the disease, one points to a common factor, the lack of a certain element necessary to the best health.

—With doctorates from both Columbia and Cambridge (England), Dr. Murray was for several years on the staff of the Rockefeller Institute for Medical Research, later at Harvard as associate professor and director of the Harvard Psychological Clinic.

During the war he was a Lieutenant Colonel, M.C.A.U.S., serving with the Office of Strategic Services.

The factor that is lacking in our society today, as I see it, is a positive ideal of moral development, widely shared, well defined, and inviting. We are suffering, I submit, from a deficiency disease, a deficiency which largely accounts for the fact that, although here in the United States we have the highest standard of living in the world, with schools, colleges, social welfare and law enforcement agencies second to none, our crime rates are the worst on record.

One fundamental rule of behavior is this: Define your aim. This is true for both individual and collective endeavors. If we, as a community, or as a nation, want to achieve a goal, we must come to some common understanding as to the precise nature of that goal. Not until it has been defined can we decide on coordinated and effective methods of attaining it.

This principle is applied in business, politics, law, medicine, science, but not in moral education. We do not seem to have any widely shared, well defined, positive ideal to aim at. Many of us have a negative idea of goodness: a "good" boy is simply a boy who does no wrong; or, if not this, our concept of goodness is likely to be extremely vague. In most cases the images of virtue received by the child are not at all appealing.

A "good" boy often means a namby-pamby sort of fellow, tied to his mother's apron strings. There is no exhilaration, no adventure in the picture. Or our ideal is that of mere respectability, too low an aim to offer a challenge to the child.

Further, the ideals of one family are likely to differ from those of another, creating a clash of values when the children get together outside the jurisdiction of their parents. This clash leads to inner conflicts, most of which are solved by the triumph of the lower value. The girl comes home and says, "Why, mother *all* the girls are doing it"; and the mother, anxious to protect her daughter from the ridicule to which a variant is commonly exposed, is apt to yield. Worst of all, perhaps, are those parents who preach doctrines which they do not sincerely try to practice.

In any event, a great many boys and girls have no widely accepted ideal as model for emulation and thus no positive goal toward which to bend their efforts. Some children can get along after a fashion without a target of this kind, but others require one. Lacking an approved ideal, some of them become irresponsible, some delinquent.

How did we arrive at this condition of moral depletion? Why do we lack an exhilarating, positive ideal? Proper answers to these questions would require a book, rather than an article. I can only touch on a few points, omitting many equally significant.

The Negative Background

My first observation is that our social philosophy has had a negative orientation from the beginning. We have been able to agree on what we *don't* want, but we have not been able to agree on what we *do* want.

This negative orientation has a long and honorable lineage. New England, Pennsylvania, and other colonies were settled by dissenters and nonconformists, protestants who had rebelled against the authority of Rome or against the authority of the Church of England. Later, these colonists fought a revolutionary war to free themselves from the authority of the British Crown. Ever since then, down the generations, Freedom has been the prime American ideal—freedom *from* something. Recently we have begun to speak of freedom from want, freedom from fear.

But, it is fair to ask, after we have

Photo by Edward Schwartz

What positive ideal do we set before today's insecure youth?

won our freedom, what are we going to do with it? That's the question: freedom *for* what? We have demonstrated that as a nation we are capable of mobilizing all our powers to destroy something, but we have not shown that we can mobilize on a comparable scale to create something —good world citizens and a good world order.

In their moral outlook many of the first settlers of America were likewise negatively oriented. Puritans of one sort or another, their chief aim was to become and remain free from sin, free from contamination, unspotted by the world. Their most energetic moral efforts were devoted to the punishment of evil, rather than to the development of virtue. The Victorian code of nineteenth century middle-class America was very similar in this respect. "Don't do that!" was repeated ten times more than "Do this." In general, our grandparents had a definite, vivid idea of vice, but only a vague and unreal ideal of moral excellence.

In its social or humanistic activity science also has tended to be oriented negatively, to pay attention to what is wrong and disregard the rest. There have been thousands of detailed and systematic studies of physical diseases and mental ailments, but few comparably thorough studies of abundant health. There probably are as many kinds and degrees of unified and effective personalities as there are kinds and degrees of deteriorated personalities, but we know very little about them. For the most part, the studies of normal personalities which have been undertaken have not yielded important information, largely because psychiatrists are not trained today to evaluate the more positive forces of personality.

Social scientists have also made thorough studies of delinquency. Crime has been followed to its roots. But where can we turn to find scientifically acceptable accounts of moral worth? I know of none. Thus we find ourselves in the position of having a good deal of accurate information about what we *don't* want—sickness and crime—but very little accurate information about what we *do* want—health and character. So much for our negative orientation.

Years of Indifference

The second observation I should like to make is that in the sphere of morals our negative orientation has largely disappeared, to be replaced by an attitude of indifference. Today we have no orientation at all. The change was effected after World War I by a widespread revolt against the prohibitive Puritan-Victorian code. A resurgence of the spirit of "freedom from" occurred and a wave of "debunking" brought down all our idols, every august figure of moral authority—fathers and mothers, teachers, national heroes, God Himself. A large part of our ethical edifice was smashed to rubble. If it had cleared the way for a better structure this would have been an advantage, but none of us was disposed to attempt a better structure. Because the Victorian code was defective, the very idea of morality was discredited.

In one generation some of these words I have been using—"evil," "sin," "vice," "virtue," "goodness" — disappeared from current speech. And now it is distinctly bad taste to talk or write, as I am doing, about morality. A man who mentions morality must be a pompous stuffed-shirt, an old fuddyduddy with a secret sense of guilt. Here is a concern that has occupied men's minds for generations, and in a few years it drops out of existence. It is seldom discussed.

The truth is that we are living in a moral vacuum. Parents have retreated; schools (though not, as far as I can see, the parochial schools) have retreated; religion has lost ground; the universities are adrift.

Once upon a time, the colleges on the Atlantic seaboard had a definite, if narrow, aim: to train men for the ministry. Later they were intent on building character. But two generations of scientific criticism, skepticism, and finally cynicism destroyed the foundations on which their assumptions rested. Among the many consequences of our indifference to moral principles I should like to mention three.

First, when the very incarnation of evil shrieked his hysterical way onto the stage of history, we Americans did not recognize him for what he was. The terrific initial success of Hitler

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For the most part, the author deals with the propagandists of the Coughlin-Gerald L. K. Smith variety whose main appeal is directed at the tens of millions who have an eighth grade education or less. To some extent, Mr. Carlson tells of the "Park Avenue" propagandists and shows the connection between them and the Coughlins and Gerald L. K. Smiths.

He is pretty easy, however, on the respectable university presidents, deans, and professors, newspaper publishers and editors, and the churchmen, Catholic and Protestant, who give respectability to the Jew-Communist "menace." For example, he makes no mention of the year-in-and-year-out campaign of the U. S. Chamber of Commerce against "Communism."

When Mr. Carlson wrote "Under Cover," he joined up with various subversive groups, pretending to share their ideas. Most of his information for "The Plotters" came in the form of letters. Posing as a veteran dissatisfied with postwar conditions and hating Jews, Communists, and labor unions, Mr. Carlson, under differing aliases, wrote to leaders of various subversive propaganda groups. The answers he got contained enough information for a good part of "The Plotters."

This is a better book, as I have said, than "Under Cover," better because Mr. Carlson sees that subversive propaganda directed against Jews, Catholics, Negroes, Labor, Communists (real or fancied), or any other group derives its effectiveness from conditions which make for economic and psychological insecurity. Adequate utilization of our resources to provide decent standards of living, decent housing, and full employment comprises the most effective defense not only against the propaganda which incites fear of Communism but, of course, against social revolution itself. This is a point which the book makes crystal clear.

CLYDE R. MILLER

Teachers College,
Columbia University

BEHIND SOVIET POWER, by Jerome Davis. Readers' Press. $1.

THIS IS THE MOST COMPREHENSIVE AND convincing analysis of the Russian scene I have found. Mr. Davis writes without bias, basing his statements on facts as he observed the situation in repeated and unhurried visits to every part of the USSR.

The author does not ask you to agree with him. He simply cites the facts, chapter and verse, and leaves the reader to his own conclusions—the procedure which, in my opinion, is the essential basis of better understanding between the USSR and the USA. LOUIS D. NEWTON

The Southern Baptist Convention
Atlanta, Ga.

TIME FOR A POSITIVE MORALITY

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was a measure of our terrific insensibility; for if the democracies had been morally alert, six years of slaughter and devastation might have been averted.

A second consequence of our moral apathy was that the American armed forces engaged in the greatest ideological war in history without an ideology. American men fought valiantly and helped win the victory, but they had no common conviction of values worth fighting for.

A third consequence is the present fact that a rather large proportion of our soldiers in Germany — about 30 percent, according to recent figures—prefer the Germans to any of our Allies.

My final observation is that we are more fascinated by immorality and pathology than we think; that we are more intrigued by the bad child than by the good child; and that we ourselves are tempted to get as close to the bounds of irresponsibility as we can without falling into the hands of the police or becoming ill.

The Attraction of the Bad

The between-wars revolt against traditional sanctions opened the way for a deluge of honest, outspoken literature, plays and movies, on all sorts of previously tabooed themes. At long last we had American novels with flesh-and-blood heroes and heroines. We read a great deal about irresponsible wasters, neurotic failures, psychopathic personalities, gangsters, ruthless profitseekers, but among all these well-drawn characters it was almost impossible to find anyone sincerely trying to find a path to the good life.

Biographers vied with each other in exhibiting the weaknesses and defects of the great men of the past. Writers announced that they were pledged to tell the truth; but to them, this meant to tell the worst and omit the best. More than ever, newspapers and magazines seemed to gloat over revelations of the less creditable actions of human beings. The public's hunger for detective stories and murder mysteries became insatiable. We were realizing the consequence of our previously negative orientation; we were more beguiled by sinners than by saints.

A hero of this child-centered culture of ours is a young delinquent—Huckleberry Finn. Our interest, if not delight, in the bad boy is healthy within limits, but, like all good tendencies, it can go too far; because the bad boy is on his way to becoming the bad man and a few too many bad men can wreck the world.

For several years we have witnessed the most extreme and widespread discharge of evil that history has to record, and we, as a people, have been implicated in it all. Our crime rates are very high and are still rising. Forces compatible with fascism are active in this country. We have engaged in violent conflicts of race, creed, and class. It was our representatives who dropped the first atomic bombs.

Our government has not always acted with enlightened wisdom in its relations with other countries. Our soldiers have antagonized all classes of people in the countries in which they have served. It is in the realm of morals that our prestige has deteriorated most markedly.

I am suggesting that for us to be attracted and infected by these primitive forces let loose in our time is too expensive an indulgence. One result of all these trends and events, and of the psychological and psychiatric literature, the novels, plays, and movies of the last twenty-five years, is that our minds have become crowded, as G. K. Chesterton once pointed out, with images of human imperfection—of malice and deceit, of brutality and crime, of shrewd, sordid ambition, of sickness and affliction. We have come to see more and more clearly what is wrong, but we do not see clearly what is right. There are thousands of good men and women all about us, but we do not hear or read about them. We scarcely believe in them. Our trust in

other human beings, in other groups, in other nations is dangerously subnormal.

What Is the Remedy?

The responsible course to follow, as I see it, is not to maintain an attitude of laissez faire or of escapism; nor is it the re-adoption of a negative attitude. Rather, first of all, as parents and educators, we must make a right about face and set our hearts and minds to the definition of positive ideals.

The American scene, of course, provides a host of models for youthful ambition. At one age, it is the figure of the fireman, the locomotive engineer, or the professional ball player that is most inviting. Later, perhaps, it is the business man working his way up the socio-economic ladder who has the greatest appeal. To scramble upward is without doubt the most popular goal in America today. But individualistic aims of this sort are basically selfish and egocentric. The concept of individualism must be fused with that of social responsibility, of dedication. We are getting into more and more trouble with our competitive dog-eats-dog culture.

What can be said in a small space on the all important, though perhaps distasteful, topic of morality is necessarily very general. But the time calls for generalities. This is the moment for a reexamination of fundamental tenets, for the rediscovery, rediscrimination, and resynthesis of the great verities, garnered from our immense heritage of experience and reflection. What we must all endeavor to build, with even-tempered toleration, is a morality for today, a fresh combination of ancient truths suitable to these troubled times, which will kindle our generation and rally the forces to minister to the needs of a despairing world. What is required is a great collective effort towards "the moralization of society," as the philosopher Ralph Barton Perry puts it. Religion and philosophy have become everybody's business.

Morals are the rules of enduring social well-being, guides to the happiest, most fruitful, and most lasting human relationships. This, of course, is not the whole story, but it is one part of it that needs emphasis. There are all sorts of human relations — interpersonal, intergroup, and international. Although the rules differ somewhat for each type, the basic principles are universal. Politics, business, science, art —each has its special code; but morality encompasses them all. It is the stuff out of which our social world is built. Without it we fall apart.

No international organization will hold together without a worldwide moral conversion. As the theologian Reinhold Niebuhr says: "The only answer to atomic power is moral power." This calls for the creation and indoctrination of a world conscience, the transformation of narrow men into broad men, of national men into world men.

We must remember that morals have a positive as well as a negative aspect. Fellowship and love are ends in themselves, perhaps the most rewarding final goals. Morals, properly understood, are the means of attaining and enjoying these goals within the framework of a social system. A good man might be defined as one who contributes generously through his work and through his conduct to the creation and maintenance of the deepest, broadest, and most elevated human relations. The prevalent conception of goodness is flabby, sentimental, and somewhat repellent. Virtue has shrunk to a little measure. Actually, goodness is something positive, constructive, and reverberating in its effects.

In developing our ideals we should avoid certain errors that have been made in the past:

1. Instead of setting up a distant lofty image of perfection and leaving it hanging there as a spur and admonition to our futile efforts, we should define the realizable stages of development leading to our ideal.

2. Instead of preaching moral absolutes—integrity, loyalty, charity—let us define the conditions under which these guiding principles should operate.

3. Instead of proclaming the infallibility of our ideals and imposing them in a dogmatic manner from above, we should devise a democratic means which will allow for necessary modifications and continuous improvement. The authority of science has not been impaired but enhanced by incessant change in its conceptions of reality. The test of a morality will consist partly in its logical consistency, but partly, too, in its inhering vitality and its encouragement of promising experiments in living.

(Continued on page 216)

Is America turning away from its ideal of a separate church and state?

For all who cherish freedom of religion, this book is an invaluable and disturbing revelation, for Dr. Thayer shows the gradual and insidious trend toward sectarian religious training in our public schools, and the increasing pressures for state aid in private and parochial schools.

The history of American education was for years a struggle away from church controls, until the schools came close to carrying out the ideal of separation of Church and State. Now the trend has been sharply reversed, and this book is vital evidence of the dangers that threaten a fundamental American ideal.

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by V. T. Thayer

Educational Director, Ethical Culture Schools, N. Y.

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"Brilliantly presented scientific investigation that represents the kind of research we so desperately need in our social areas. Of substantial and enduring worth, and essential to libraries serving industrial and labor interests." Robert Kingery (Readers' Adviser, N. Y. Public Library) in *Library Journal*

THE YANKEE CITY SERIES, of which the present work is the fourth volume, will be complete in six volumes. Each deals with a significant aspect of the life of a modern community as it has been recorded and analyzed by the combined and cooperative labors of a group of social anthropologists. The town chosen was an old New England community. The first three volumes are THE SOCIAL LIFE OF A MODERN COMMUNITY ($4.00) by W. Lloyd Warner and Paul S. Lunt; THE STATUS SYSTEM OF A MODERN COMMUNITY ($3.00) by W. Lloyd Warner and Paul S. Lunt; and THE SOCIAL SYSTEMS OF AMERICAN ETHNIC GROUPS ($4.00) by W. Lloyd Warner and Leo Srole. Each volume in the series is complete in itself.

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Morality is today's basic problem. The only hope for us all is that parents and educators will take it to heart and unite to solve it before it is too late. With the threat of atomic and biotic destruction rising like a giant storm cloud on the horizon, we can hardly go about our lives as if nothing was the matter.

As Raymond Swing has said: "Sanity is the capacity to adjust oneself immediately to reality." The reality I have been pointing to is a condition within ourselves, a deficiency disease of the human spirit.

These grim truths should not lead us to despair. We must deal with the situation as it is: the most profound challenge with which man has ever been confronted. Here is the final test of our potentiality. We have seen that man can be the most ferocious animal on earth. But without blinking this fact, we can found our faith on the certainty that he is also the most imaginative, the most dogged, and the most compassionate.

LEFT GOES RIGHT

(Continued from page 194)

currency to an unknown extent throughout the country. There may be more gold hidden away by individuals than ever before."

France is accumulating resources, he observed, but these are waiting mainly on two things—on coal and confidence:

—Coal enough so that the industries can really resume full blast.

—Confidence that the political situation has settled enough to allow people to plan for the future.

He declared further:

Here a word from America could help. Evidence that the United States feels its inevitable deep concern with whatever happens in Europe, that your government and people intend to prevent serious trouble—trouble particularly of the sort that would spring from a powerful Germany—could do more than anything else to set us on our way. That is our hope, and our great doubt. We could guarantee liberty and recovery; we could not ensure security.

You and the Russians have first to reach an understanding about Germany, which means about Europe. If you can do that, there need be no fear about the French future. If it can not be done, there can be little future for France or for Europe.